

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Yaseen*[1].	يسٓ ﴿١﴾
2. By[2] The Qur'an [x] The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ﴿٢﴾
3. Verily you[s] surely (*are*) of the *mursaleena* (*sent-messengers*).	إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴿٣﴾
4. On *Sseratten* (*single and specific Path*) straight.	عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٤﴾
5. A descending[5] (*of/caused by*) The Mighty *Ar-Raheeme* (*multitudinous mercy Giver*).	تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾
6. To warn [*you*[s]] a people not (*had been*) warned their fathers; so they (*are*) neglecters.	لِتُنذِرَ قَوۡمٗا مَّآ أُنذِرَ ءَابَآؤُهُمۡ فَهُمۡ غَٰفِلُونَ ﴿٦﴾
7. *Laqad* (*verily, already and affirmatively*) righted the say on most (*of*) them, so they believe not.	لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا يُؤۡمِنُونَ ﴿٧﴾
8. Verily We made in their necks[w] shackles, so it[w] (*being*) to the chins; so they (*are*) *muqmahoona* (*ones whose heads are forcefully bent backward so that they cannot look forward or down*).	إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ﴿٨﴾
9. And We made of between their hands[w6] a dam and of their rears a dam; so We overlaid them, so they discern/sight not.	وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ﴿٩﴾
10. And equal on them whether warned them you[h] or [*you*[s]] warned them not, not believe they[z].	وَسَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ﴿١٠﴾
11. Verily only [*you*[s]] warn whom[p] *ettaba'a* ([*he*] *closely-followed*) the *Thekra* (*Qur'an*) and *khasheya* ([*he*] *reverently-feared*) *Ar-Rahaman* by the invisible; so *bashsher*[7] (*let-tell pleasant tidings*) [*you*[s]] (*to*) him by forgiveness[w] and a remuneration-*kareemen*[8] (*bounteous, ennobling and of many uses/effects*).	إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكۡرَ وَخَشِيَ ٱلرَّحۡمَٰنَ بِٱلۡغَيۡبِۖ فَبَشِّرۡهُ بِمَغۡفِرَةٖ وَأَجۡرٖ كَرِيمٍ ﴿١١﴾
12. Verily We quicken the dead and We write what they[z] advanced and their effects/footprints[9]; and everything *ahssa*[10] (*comprehensively reckoned*) it[x] We in a principal manifester.	إِنَّا نَحۡنُ نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ﴿١٢﴾

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[1] See the *Lexicon* attached to this *Translation* for some commentary on this.
[2] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "القرآن," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning!
[3] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[4] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[5] The word "تنزيل" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!
[6] The expression "*between their hands*" is a lofty Arabic *tongue* expression meaning: *in from of them*!
[7] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبشِّر\مُبشِّر!
[8] The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained at length in the *Lexicon* attached to this *Translation*! Summarily it means *bounty-giver ennobler*!
[9] The word "الآثار" is specifically meant to be "*footsteps*," *to the mosques to perform the payers*! See القرطبي!
[10] The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

13. And let-strike [*you*[s]] for them a parable/example, the village[w] companions *edh* (*when/since*) came (*to*) it[w] the *mursaloona* (*sent-messengers*).	وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ ١٣
14. *Edh* (*when/since*) We sent to them two, then they[z] denied them both, so we corroborated by a third; then they[z] said: verily we (*are*) to you[b] *mursaloona* (*sent-messengers*).	إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ١٤
15. Said they[z]: not you[c] except human like us; and not descended *Ar-Rahman* of a thing; *en* (*not*) you[f] (*are*) except lying.	قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ ١٥
16. Said they[z]: our Lord knows, verily we (*are*) to you[b] surely *mursaloona* (*sent-messengers*).	قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ ١٦
17. And not on us except the announcement the manifester.	وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٧
18. They[z] said: verily we omened by you[b]; *la'en* (*indeed if*) not desisted you[z] surely assuredly[11] we stone[12] you[b] and surely assuredly touch/betides you[b] from us a painful torment.	قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ١٨
19. Said they[z]: your[n] omen (*is*) with you[b]; is *en*[13] (*if/when*) (*had been*) reminded you[c14] rather you[f] (*are*) people prodigals/exceeders[15].	قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن ذُكِّرۡتُمۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ١٩
20. And came from the city's[w] uttermost a man striding[16]; said [*he*]: O, my people *ettabe'ao* (*let-closely-follow*) you[z] the *mursaleena* (*sent-messengers*).	وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ٢٠
21. *Ettabe'o* (*let-closely-follow you*[z]) whom[p] not asks you[b] [*he*] a remuneration while they (*are*) *muhtadoona*[17] (*they who found and accepted the divine-guidance*).	ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم مُّهۡتَدُونَ ٢١
22. And what (*is*) for me not worship [*I*] Whom *fattara* (*had innately-perfectly-originated*) me [*He*] and to Him you[z]	وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي

[11] The "ل" in "لنرجمنّكم" and "ليمسّنّكم" are a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* in both cases by "*assuredly*"!

[12] The word "نرجم" in "نرجمنكم" is the *derivative* of "رجم," which has *many* meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

[13] For the expression "أئن," *Emam al-Qurtobey*, rather noted Qur'an commentator, lists *nine* reading renditions of "أئن," each is *slightly different* than the other!

[14] That is whenever you are *reminded* you *augured*, your omen is always with you!

[15] The word "مُسرفون" translated as "*exceeders*" here in the sense of *immoderate* in *giving*, *saying* or *doing*! In this, case the addressees were "*exceeders*" in their *stubbornness* vis-à-vis the facts or the truth as presented by their messengers! Also, "مُسرفون" means according to التاج *unbelievers*! I could not find this meaning for "مُسرف" as *unbeliever* except in a single *not* a main entry in التاج!

[16] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and البصائر! Refer to the attached list of *References*.

[17] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

(*are to be*) returned.	وَإِلَيْهِ تُرْجَعُونَ ٢٢
23. *A'attakhetho*[18] (*do [I] take and presume*) of lesser than-/without Him *aaleha'tan* (*deities*); *en* (*if*) *Ar-Rahman* wants me by a *dhurren* (*persistent distress*) not enriches[19] *a'n* (*off*) me their intercession[w] a thing and nor they[z] rescue [*me*][20].	ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ٢٣
24. Verily I then surely in a misguidance manifester.	إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ٢٤
25. Verily I believed by your[n] Lord, so let-hear [*me*][21] you[z].	إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ٢٥
26. (*Had been*) said: let-enter [*you*[s]] the Paradise[w]; said [*he*]: *yalayta* (*O, for a longing*) my people know.	قِيلَ ٱدْخُلِ ٱلْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ ٢٦
27. By what forgave me, my Lord and [*He*] made me of the *mukrameena* (*they who are hospitality accorded and honor bestowed*).	بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ٢٧
28. And not We descended on his people of after him of soldiers from the Heaven[w] and We were not *munzeleena*[22] (*Causers of the descending*).	۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ٢٨
29. *En* (*not*) was it[w] except a shriek-she[y] a one-she[y] then *edha* (*suddenly/whereas*) they (*are*) *kha'medona* (*stills/quiets*).	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ٢٩
30. Alas, *hasratan*[n23] (*ardent contrition*)[w] over the *eba'de* (*worshippers/submitters/slaves*) not *ya'atee*[x] (*approaches-/comes to*)[x] them of a messenger except they[z] were by him *yastah'zeona* (*they*[z] *are: affirmably-jesting/jesting*).	يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٣٠
31. Have not they[z] seen how-many[24] We perished before them of the generations; verily they, to them not return.	أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ٣١
32. And *en* (*not*) all *lamma*[25] (*but/except*) together *laday*[26] (*directly and possessively from*) Us *muhdharoona*[27] (*those that are made present predeterminedly vis-à-vis time and place*).	وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ٣٢
33. And an *Aya'ton*[w] (*miracle/sign/proof*) for them (*is*) the	وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ

[18] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[19] The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer*, *makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

[20] The letter "**ن**" in "**ينقذون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**ينقذون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[21] Ibid, only regarding **اسمعون**!

[22] The word "*munzeleen*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*! Hence "*munzeleen*" has *no* English equivalent! *Descenders= ones that descend*, give a *different* meaning!

[23] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**! So we *qualify* the word "*contrition*" by *ardent* to indicate such *intensity* of contrition!

[24] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[25] The particle "**لمّا**" has many functions, among them as an *exhaustive* particle, i.e.: restriction; so "but" here in *its sense* of *exception*! See **مغني اللبيب** and **القرطبي**!

[26] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer* spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See **اللسان**!

[27] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

dead-she[y] [the] land[w] We quickened it[w] and *akhrajna* (*We emerged/produced*) from it[w] grains[x] so of it[x] they[z] eat.	أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣
34. And We made in it[w] gardens[w] of date-palms[w] and grapes and *fajjarna* (*We caused to gush*) in it[w] of the wells[w].	وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ٣٤
35. To eat they[z] of its[x] *thama're*[x] (*trees/plant crops/fruits*)[x] and what worked their hands[w]; do then not they[z] thank.	لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ٣٥
36. *Subhana*[28] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who [*He*] created the pairs[29], all of it[w] of what the Earth[w] sprouts[w] and of their selves[w] and of what not they[z] know.	سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ٣٦
37. And an *Aya'ton*[w] (*miracle/sign/proof*) for them (*is*) the night[x] We slough of it[x] the day, then *edha* (*suddenly-/whereas*) they (*are*) *mudhlemoona* (*they that have darkness in them or who have lapsed in darkness*).	وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ٣٧
38. And the sun[w] runs[w] for a *mustaqarren* (*permanent-abode/ultimate realization*) for it[w]; *tha'leka*(*afar-that-it/*)[x] (*is*) a fating (*of*) The Mighty The Omniscient.	وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ٣٨
39. And the moon[x] We fated it[x] zodiacs until [*it*[x]] returned like the *orjoona* (*shrivelled date-palm stalk*) the old.	وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ٣٩
40. Neither the sun[w] befitting for it[w] to overtake the moon[x] and nor the night (*is*) the day's foregoer; and each (*is*) in an orbit swimming they[z].	لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ٤٠
41. And an *Aya'ton*[w] (*miracle/sign/proof*) for them (*is*) (*that*) surely We carried their progeny[w] in the *folke*[x] (*ship*)[x] the laden.	وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ٤١
42. And We created for them of its[x] similar what they[z] ride.	وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ٤٢
43. And *en*(*if*) [*We*] will [*We*] drown them, then neither a cry for them and nor (*are to be*) rescued they[z].	وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ٤٣
44. Except a mercy[w] from Us and a *mata'an*[30] (*resource for a transitory worldly delight*) to a while.	إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ٤٤

[28] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"="سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[29] The word "زَوْج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوْج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[30] The word "متاع"="*mata'an*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See the *Lexicon* attached to this *Translation* for elaboration!

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you*[z] *reverently-guard not to displease*) what (*is*) between your[n] hands[w][31] and what (*is*) behind you[b] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamona*[32] (*to be mercy-given you*[z]).	وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
46. And not *ta'tey*[w] (*descend/come*)[w] them of an *Aya'ten*[w] (*miracle/sign/proof*) of their Lord's *Aya'te*[w] (*plural for Aya'ten*[w]) except they[z] were *a'n*(*regarding*) it[w] shunners.	وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
47. And if (*being/had-been*) said for them: let-expend you[z] of what provided you[b] Allah, said who[r] unbelieved they[z] to whom[r] they[z] believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom[p] if/had[33] wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you[f] (*are*) except in a misguidance manifester.	وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾
48. And they[z] say: when (*is*) this the appointment, *en*(*if*) you[c] [were] *ssa'deqeena* (*always truth enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾
49. Not wait they[z] except a shriek-she[y] one-she[y] [*it*[w]] takes-she[y] them while they dispute.	مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾
50. So not can they[z] (*make*) an enjoinment[w] and nor to their families[w] return they[z].	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾
51. And (*had-been*) blown in the horn, then *edha* (*suddenly-/whereas*) they (*are*) from the *ajda'the* (*tombs*) flitting they[z].	وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾
52. Said they[z]: O, *waylana*[34] (*woe/ruin/long-lasting torture for us*); who aroused/resurrected[35] us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona*(*sent-messengers*).	قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾
53. *En* (*not*) was except a shriek-she[y] one-she[y] then *edha* (*suddenly/whereas*) they (*are*) together *laday*[36] (*directly and possessively from*) Us *muhdharoona*[37] (*those that are made present predeterminedly vis-à-vis time and place*).	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾
54. So today not (*to be*) wronged[38] a self[w] a thing and nor (*to be*) requited you[z] except what you[c] were working.	فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾

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31 The lofty say "*between your hands*" is an Arabic *tongue* expression, meaning: *before you*, or *in front of you*!

32 The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the *future-passive* for the *masculine plural*! There is *no* way to *exactly* render this in English *per se*! So the closest is to possibly say: "perhaps you[z] *torhamona* (*be given-mercy*) *you*[z]" thus introducing the idea of "giving-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*," which *cannot* be said in *correct* English, as there is *no* such word as "*mercied*!"

33 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if/had" or "when!' See مغني اللبيب، إبن هشام!

34 *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

35 The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!

36 The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!

37 The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

38 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

55. Verily the Paradise's[w] companions today (*are*) in a work marveling[39].	إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾
56. They and their spouses (*i.e. wives*) (*are*) in shades on the couches recliners.	هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾
57. For them in it[w] fruit[w40] and for them what they[z] claim/wish[41].	لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord *Raheemen* (*iterative mercy Giver*).	سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾
59. And *imtazo* (*let-be-you[z] distinguished*) today, O, you the criminals[x].	وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾
60. Have not [*I*] covenanted to you[b] O, Adam's sons that not you[z] worship the Satan; verily he (*is*) for you[b] a foe[42] manifester.	۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾
61. And that let-you[z] worship Me; this (*is*) *Sseratton* (*road/way*) straight.	وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾
62. And *laqad* (*verily, already and affirmatively*) [*he*] misled of you[b] many generations; have then not been you[z] cerebrating.	وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾
63. This-she[y] (*is*) Hell[w], which[u] you[c] [were] (*being*) promised.	هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾
64. *Isslaw*[43] (*let-broiled you[z] on/by*) it[w] today, by[44] what you[c] were unbelieving you[z].	ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. Today, We seal/consummate[45] on their mouths[w] and talk (*to*) Us their hands[w] and witness/testify their feet[w] by what they[z] were earning.	ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾
66. And if[46] [*We*] will, surely We (*would have*) smothered on their eyes[w] then they[z] (*would have*) raced (*to*) the *Sseratte* (*road/way*), so wherefrom[47] they[z] sight.	وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾
67. And if[48] [*We*] will surely We (*would have*) deformed them on their station, so not could proceed they[z] and nor return they[z].	وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾
68. And whomever [*We*] age him [*We*] (*turn*) him upside-down in the creation; do then not they[z] cerebrate.	وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۚ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

[39] The word "فاكهون" means "يتعجبون"=*marveling*, see التاج and القرطبي!
[40] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by [w]!
[41] The word "يدّعون" has *more than one meaning*! It could mean (1) *wish*, or (2) *claim*! See اللسان and القرطبي!
[42] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!
[43] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!
[44] The particle "ب" in "بكم" commands *fourteen* different meanings, among them "*the causality*," as indicated here by "*by*" = "*for*!" See مغني اللبيب!
[45] That is close *hermetically* and *determined irrevocably*, or *tighten* on their mouths!
[46] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!
[47] The word "أنى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
[48] See footnote 33 above regarding "لو!"

69. And not We taught him the poetry; and (*is*) not befitting/facile for him; *en* (*not*) he/it [x49] except a *Thekron*(*message*/*exhortation*)and a Qur'an manifester.	وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ ٦٩
70. To warn [*he*] whomever [*he*] [was] *hayyan* (*living-*/*alive*) and right [the] say on the unbelievers.	لِّيُنذِرَ مَن كَانَ حَيّٗا وَيَحِقَّ ٱلۡقَوۡلُ عَلَى ٱلۡكَٰفِرِينَ ٧٠
71. Have [and] not seen they[z] (*that*) surely We created for them of what worked Our Hands [w50] *an'aaman*[w] (*cattle*/*sheep*/*goats*/*camels*)[w] so they (*are*) for it[w] possessors.	أَوَلَمۡ يَرَوۡاْ أَنَّا خَلَقۡنَا لَهُم مِّمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا فَهُمۡ لَهَا مَٰلِكُونَ ٧١
72. And We humbled it[w] for them; so of it[w] (*are*) their rides/ride[51] and of it[w] eat they[z].	وَذَلَّلۡنَٰهَا لَهُمۡ فَمِنۡهَا رَكُوبُهُمۡ وَمِنۡهَا يَأۡكُلُونَ ٧٢
73. And for them in it[w] benefits[w] and drinks; do then not thank they[z].	وَلَهُمۡ فِيهَا مَنَٰفِعُ وَمَشَارِبُۚ أَفَلَا يَشۡكُرُونَ ٧٣
74. And *ittakhatho*[52] (*they*[z] *took and presumed*) of lesser than/-without Allah *aalehatan* (*deities*), *la'alla* (*craving currently unavailable deed that, perhaps*) they (*are to be*) succored.	وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ لَّعَلَّهُمۡ يُنصَرُونَ ٧٤
75. [Not] can they[z] succor them; and they for them soldiers *muhdharoona*[53] (*those that are made present predeterminedly vis-à-vis time and place*).	لَا يَسۡتَطِيعُونَ نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ ٧٥
76. So let not sadden you[g] their say; verily We know what they[z] conceal and what they[z] disclose.	فَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّا نَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ٧٦
77. Has not seen the human (*that*) surely We created him of a *nuttfa'ten* (*sperm-drop*) [w] then *edha* (*suddenly*/*whereas*) he (*is*), *kha'sseemon* (*iterative disputant*/*antagonist*) manifester.	أَوَلَمۡ يَرَ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٧٧
78. And [*he*] struck for Us a parable/example and [*he*] forgot[54] (*ceased paying attention to*) his creation; said [*he*]: Who[a] quickens the bones while it[w] decay.	وَضَرَبَ لَنَا مَثَلٗا وَنَسِيَ خَلۡقَهُۥۖ قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ٧٨
79. Let-say [*you*[s]]: quickens it[w] Who [*He*] established it[w] first once-she[y] (*time*[w]); and He (*is*) by every creation Omniscient.	قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ ٧٩
80. Who [*He*] made for you[b] of the trees[w] the green a fire[w]; then *edha* (*suddenly*/*whereas*) you[f] (*are*) of it[x] you[z] kindle.	ٱلَّذِي جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلۡأَخۡضَرِ نَارٗا فَإِذَآ أَنتُم مِّنۡهُ تُوقِدُونَ ٨٠
81. Does not Who [*He*] created the Heavens [w] and the Earth [w] surely *Qadir*[55] (*He-Who is capable of: giving*/	أَوَلَيۡسَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخۡلُقَ

[49] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: "أي محمّد إن هوَ," *Emam* القرطبي says: "أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظة" And said "الرّاغب" "الذكر" = *Mohammad* (SAWS), just like "الكلمة" = "The Word"= *Esa*, son of *Maraima* (*Mary*), see الرّاغب! Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: "*he*" or "*it* [v]!"

[50] Regarding "Our Hands," some maintain that the "hands" are symbols of divine Might or Power!

[51] The word "رَكُوبُهم" with a "فتحة على الـ ر" is a *plural*, and said others "رُكُوبُهم" with "ضمّة على الـر!"

[52] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making*/*presuming a thing* of what was taken! Thus, it is *not* just the mere *taking*!

[53] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

[54] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to a thing*! See اللسان!

[55] The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

doing/ enforcing/ or influencing) on to create like them; *bala*[56] (*certainly-not*); and He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.	مِثۡلَهُمۚ بَلَىٰ وَهُوَ ٱلۡخَلَّٰقُ ٱلۡعَلِيمُ ٨١
82. Verily only His command if [*He*] wanted a thing (*is*) to say for it[x]: let-be [*you*[s]], so [*it*[x]] is.	إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢
83. So *subhana*[57] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand[w58] *Malakooto*[59] (*everlasting-absolute-Kingship*) (*of*) every-thing and to Him (*are to be*) returned you[z].	فَسُبۡحَٰنَ ٱلَّذِي بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَإِلَيۡهِ تُرۡجَعُونَ ٨٣

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[56] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[57] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"="سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[58] Some maintain that the "hands" are *symbols* of divine Might or Power!

[59] The word "ملكوت" means kingship but of everlasting and absolute nature!